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THE
BOOK OF COMMON PRAYER
WITH MUSICAL NOTES:

THE FIRST OFFICE BOOK OF THE REFORMATION.

COMPILED BY

JOHN MERBECKE,

MUS. BAC. OXON. AND ORGANIST OF ST. GEORGE'S CHAPEL, WINDSOR,

A.D. 1550.

EDITED BY

EDWARD F. RIMBAULT, LL.D., F.S.A.

SECOND EDITION, REVISED AND CORRECTED.

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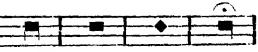
1871.

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1, BERNERS STREET, LONDON.

The Booke
of Common
Praier Noted.

1550.

¶ IN THIS BOOKE

is conteyned so much of the Order of Common Prayer as is
to be song in Churches: wherein
are vsed only these *iiii.* sortes of  notes. The first note is a strenue note, and is a breve. The
second a square note, and is a semibreve. The *iii.* a prycke,
and is a mynymne. And when there is a prycke by the
square note, that prycke is half as muche as the
note that goeth before it. The *iiii.* is a
close, and is only vsed at y^e end
of a verse.

INTRODUCTION.

AMONG the wise and pious men who, towards the middle of the sixteenth century, engaged in the work of freeing the Church of England from the blemishes and imperfections which had crept in during the darkness of the middle ages, was John Merbecke, organist of St. George's Chapel, Windsor; a man eminent not only for musical ability, but also for his zeal and devotion in the cause of the Reformation.

John Merbecke, or Marbecke—for his name is spelt both ways—was born about the year 1523, and became a chorister of St. George's Chapel, Windsor, in 1531.* His early life was chiefly spent in the practice of the organ, upon which instrument he is said to have possessed great skill. About the year 1543, a number of persons at Windsor who favoured the Reformation had formed themselves into a society; among them were Anthony Person, a priest; Robert Testwood, a “singing man” in the choir of Windsor; John Merbecke, then one of the organists of the chapel; and Henry Filmer, a tradesman of the same town. Upon intimation given that these persons held frequent meetings, Gardiner, Bishop of Winchester, procured a commission from the king to search suspected houses in the town for heretical books;† upon which the four persons above named

* This information is derived from a MS. in the College at Winchester.

† Fox, “Acts and Monuments,” 1562; Burnet, “History of the Reformation;” Strype, “Annals of the Reformation,” 1653, &c.

were apprehended, and their books seized, among which were found some papers of notes on the Bible, and a Concordance in English, in the handwriting of Merbecke. Upon his examination before the Commissioners of the Six Articles touching these papers, he said, as to the notes, that he read much in order to understand the Scriptures; and that whenever he met with any exposition thereof he extracted it, and noted the name of the author; and as to the Concordance, that being a poor man he could not afford to buy a copy of the English Bible, which had then lately been published with notes by Thomas Matthews, and therefore had set himself to write one out, and was entered into the book of Joshua, when a friend of his, one Turner, knowing his industry, suggested to him the compilation of a Concordance in English; but he told him he knew not what that meant, upon which his friend explained the word to him, and furnished him with a Latin Concordance and an English Bible; and having in his youth learned a little Latin, he, by the help of these, and comparing the English with the Latin, was enabled to draw out a Concordance, which he had brought as far as the letter L. This story seemed so strange to the commissioners who examined him, that they did not believe it. To convince them, Merbecke desired they would draw out any words under the letter M, and give him the Latin Concordance and English Bible, and in a day's time he had filled three sheets of paper with a continuation of his work, as far as the words given would enable him to do. The ingenuity and industry of Merbecke were much applauded, even by his enemies; and it was said by Dr. Oking, one of the commissioners who examined him, that *he had been*

better employed than his accusers. However, neither his ingenuity nor his industry could prevent his being brought to a trial for heresy, at the same time with the three other persons his friends and associates. Person and Filmer were indicted for irreverent expressions concerning the mass; the charge against Merbecke was copying with his own hand an epistle of Calvin against it, which it seems was a crime within the statute of the well-known Six Articles.

Testwood had discovered an intemperate zeal in dissuading people from pilgrimages, and had stricken off, with a key, the nose of an alabaster image of the Virgin Mary, which stood behind the high altar of St. George's Chapel. It was also related of him, that in the course of divine service one of the same chapel, named Robert Philips,* singing, as his duty required, on one side of the choir, these words, "O redemptrix et salvatrix," was answered by Testwood, singing on the other side, "Non redemptrix nec salvatrix."

These persons were found guilty, and condemned to be burnt, which sentence was executed on all except Merbecke, the day after the trial.

Merbecke was a man of meek and harmless temper, and highly esteemed for his skill in music. He behaved with so much integrity and uprightness during his trial, that, through the intercession of Sir Humphrey Foster, one of the commissioners, he obtained the King's pardon. Gardiner, Bishop of Winchester, was sorry for

* Fox ("Acts and Monuments") says of this man that "he was so notable a singing-man, wher cin he gloried, that wheresover he came the longest song with the most counter-verses in it should be set up at his coming." His name, spelt Phelipp, occurs as a gentleman of the chapel in the lists of the chapel establishment both of Edward VI. and Mary.

having brought him into trouble, and from his persecutor became his staunch friend and patron.

Having thus escaped martyrdom, Merbecke applied himself to the study of his profession; and, not having been required to make any public recantation, he indulged his own opinions in secret, without doing violence to his conscience, or giving offence to others, till the death of Henry the Eighth, when he found himself at liberty to make a public profession of his faith.

Merbecke now set about completing his Concordance, and in the course of four years it appeared under the following title:—"A Concordance, that is to saie a Worke wherein by the Ordre of the Letters of the A.B.C. ye maye redelye finde any worde conteyned in the whole Bible so often as it is there expressed or mentioned. *London, Richard Grafton, 1550.*"* In the dedication "To the most highe and mightie Prince Edward VI," Merbecke thus speaks of himself: "One of your highness' most poore subjects, destitute both of learnynge and eloquence, yea and such a one as in maner never tasted the sweetness of learned letters, but altogether brought up in your highnes' college at Wyndsore in the study of musicke and playing on organs, wherein I consumed vainly the greatest part of my life. As I had almost finished this worke, my chaunce among others was at Windsore to be taken in the labyrinth and troublesome letter of a lawe called the Statute of Six Articles. I was quickly condemned, and judged to death for copying out of a worke made by the great clerke Mr. Jhon Calvin, written against the same Six

* This was the first Concordance to the English Bible: an account of it may be seen in Dr. Townley's Biblical Illustrations, vol. iii. p. 118-20.

Articles, and this my Concordance was not one of the least matters that they then alledged. Your Highnes father granted me his most gracious pardon, which I enjoyed, and was set at liberty."

Merbecke was also the author of the following works:—"The Lyves of Holy Saints, Prophets, Patriarches, and others contayned in Holye Scripture," 1574; "The Holie Historie of King David, drawne into English Meetre," 1579; "A Ripping up of the Pope's Fardel," 1581; "A Book of Notes and Common Places gathered out of divers Writers," 1581; "Examples drawen out of Holye Scripture, with their application," 1582; "A Dialogue betweene Youth and Olde Age," 1584; and probably others which have not descended to the present generation.

In the year 1550, according to Wood,* "John Merbeck, or Marbeck, Organist of Saint George's Chapel at Windsor, did supplicate for the degree of Bachelor of Music, but whether he was admitted it appears not, because the admissions in all faculties are for several years omitted." It appears, however, from a manuscript, preserved in the Music School at Oxford, written in the year 1553, that Merbecke was admitted to the degree of Bachelor in the year of his supplication.

Fox, in his "Acts and Monuments," 1562, and Burnet, in his "History of the Reformation," give a circumstantial detail of the troubles in which Merbecke was involved on account of religion; but it is somewhat singular that Fox, who was personally acquainted with him, should have asserted in the first edition of his work, that he actually suffered in the flames at Windsor in conjunction with Person, Filmer, and

* *Fasti Oxoniensis* (Ed. Bliss), vol. i. p. 130.

Testwood. This mistake was afterwards corrected in the second edition of that work, but not until it had exposed its author to the severe censures of Cope, Parsons, and other adherents to the Church of Rome.

The second English edition of Fox's "Acts and Monuments" was printed in 1583, in which the author says of Merbecke, "He is not yet dead, but liveth, God be praised, and yet to this present singeth merrily, and playeth on the organs."

Merbecke died in 1591, and was buried in the cloisters of St. George's Chapel, Windsor. He left a son, Roger, who was a student of Christ Church, Oxford, and the first standing perpetual orator of that University.* He was afterwards canon of Christ Church, provost of Oriel, and the chief Physician to Queen Elizabeth. Wood informs us that he died in 1605, and was buried in the church of St. Giles Without, Cripplegate.†

Having detailed the principal events in the life of Merbecke, it only remains to say a few words concerning the compilation of the Liturgy of the Church of England, and its adaptation to musical notation.

One of the first objects of the Reformers was to enable the people of this land to join in the public worship of the Church, both with the spirit and the understanding, by having that worship celebrated in their own language. The service books anciently used for the Public Offices of the Church, were the Missal, or Mass-Book, the Breviary, and the Ritual. These books were not only in Latin, but contained much,

* Wood, *Fasti Oxoniensis*, vol. i. p. 194.

† See Wood's *Hist. and Antiq. of the University of Oxford*, vol. ii. p. 47, for further information respecting this person.

which in the judgment of our reformers, savoured of superstition and error.

In the first year of the reign of Edward the Sixth, an Act of Parliament was passed (December, 1547) converting the *Mass* into a Communion, and requiring that the Sacrament of the Lord's Supper should be delivered to the people, and under both kinds. In furtherance of this object, a commission was about the same time issued to Cranmer, and other divines, requiring them to prepare an Office for the Holy Communion. Within four months afterwards, on the 8th March, 1548, the Office was completed; but still a considerable portion of it continued to be read in Latin, in compliance with the prejudices of the Romanists. In May of the same year, a new commission was addressed to the same divines, directing them to prepare a complete collection of divine offices for public worship. The Book of Common Prayer was accordingly prepared, —approved by Convocation, and finally ratified by Act of Parliament in the ensuing January. It was enjoined to be used for all divine offices from the Feast of Whitsunday following, and was published by Whitchurch on the 4th of May, 1549. This Prayer Book is substantially the same as that we now have, though several additions have been made to it, and some parts altered in successive reviews.

The principal alterations in the Prayer Book of 1552 (technically called the Second Prayer Book of Edward the Sixth), was the addition of the sentences, exhortation, confession, and absolution, in the beginning of the Morning Service, which previously began with the Lord's Prayer. The responses after the Lord's Prayer were altered from the singular number to the plural ("open

thou *our* lips," instead of "open thou *my* lips," &c. &c.); and the Hallelujah at the end was omitted, as was also the order for singing in a plain tune, after the manner of distinct reading, "in such places where they do sing" the lessons, and likewise the epistles and gospels; and likewise the order for using the Song of the Three Children in Lent only. The hundredth psalm was inserted to be read sometimes after the second lesson in the morning, as were also the ninety-eighth to be used after the first, and the sixty-seventh after the second lesson in the evening service. The daily service, both for morning and evening, appears to have concluded with the three collects; the first for the day, the second for peace, the third for grace and protection from all perils. The Athanasian Creed, which in the first Prayer Book was appointed only on the great festivals, was now directed to be said on so many of the saints' days, that it might come in course once in every month. The Litany was placed next to the morning and evening service; and the use of it enjoined on Sundays, as well as on Wednesdays and Fridays. Many other important alterations and transpositions were made (especially in the Communion Service), which it is not necessary to particularize here. Those who wish to obtain full information on these points, will do well to consult Ridley's "Life of Ridley," Cardwell's very valuable "Comparison of the Two Liturgies of Edward the Sixth," Palmer's "Origines Liturgicæ," and the Venerable Edward Berens' "History of the Prayer Book of the Church of England."

The "Booke of Common Praier noted," by John Merbecke, and here reprinted, was originally printed by Richard Grafton, the King's printer, in the year 1550.

In the order of publication, it takes its place between the two Prayer Books just noticed, and contains the groundwork of the plain song as used in our Cathedrals from the time of the Reformation to the present day.

“It is not very easy now to discover the precise extent to which the manual of Edward the Sixth was used in Cathedral Service during the sixteenth and earlier half of the seventeenth century; but its adoption on the whole, as the authentic choral book of the Church, so far as the alterations of the service permitted, is placed beyond any doubt. The whole of the music may never have been generally used, some of it, perhaps, not at all, owing partly to the changes made in the Prayer Book at the revisions of 1552 and 1559, and partly to the growing taste for figured music, and the tacit allowance of its substitution for plain song; but it is quite certain that, so far as plain chant has been retained, even down to the present time, it has been sung, with more or less accuracy, from the formulary set forth under the patronage of Edward the Sixth.”*

Merbecke’s book contains the order of Morning and Evening Prayer, together with the office of the Holy Communion and the Burial Service, all adapted to music selected from the Latin service books. It must be borne in mind that it contains no *new* compositions. All that Merbecke did was to adapt the ancient melodies of the Church to the English words of the Te Deum, Benedictus, &c., and apply the rules of ecclesiastical accent to the suffrages, &c.

* Preface to Mr. Dyce’s edition of the Book of Common Prayer with Plain Tune.

Merbecke's great object throughout the work seems to have been the simplification of these fine old melodies, and the preservation of their leading characteristics. There is scarcely an instance of more than one note being set to a syllable; and this it is highly probable was the result of the known wishes of Archbishop Cranmer, who not only went the length of desiring the banishment of figured music from the Church, “vibratam illam et operosam musicam, quæ figurata dicitur, auferri placet,” but the simplification of the plain song in such sort that it should be “clarus et aptus, ut ad auditorum omnia sensum et intelligentiam proveniant.”*

A collation of four copies of the Ambrosian Te Deum has been made by the late J. Stafford Smith, in his “Musica Antiqua,” from which it will be found that Merbecke's version (although greatly simplified) approaches nearer to the most ancient copy known (*i. e.* that published by Meibomius in his “Antiq. Mus. Auctores.” Elzev. 1652) than either of the others. Another ancient copy of this Te Deum, also corresponding with Merbecke's, may be found in Glareanus' “Dodecachordon.” Basil. 1547. The Ambrosian Te Deum in the Roman Processional (edit. 1827) is in many parts note for note the same.

Merbecke's Book of Common Prayer does not contain the Litany, which had already appeared in print, and was probably too well known to require republication.

The English translation of the Litany, accompanied with the plain chant, was published before the compilation of the Prayer Book, in a work entitled “An Exhortacion unto Praier, thought mete by the Kynges

* *Reformatio Legum de Div. Off. cap. 5*, quoted in Mr. Dyce's learned preface to the Book of Common Prayer.

Majestie and his clergye to be reade to the people in everye churche afore processions. Also a Letanie with suffrages, to be said or songe in the tyme of the said processions. *Imprinted in London by Richard Grafton, for Thomas Berthelet, printer to the Kynges hyghnes, the xvi day of June, the yere of our Lorde 1544.** The following curious admonition, which precedes the Litany, is worthy of quotation, and has hitherto escaped notice:

¶ “As these holye prayers and suffrages folowyng, are set forthe of most godlye zeale for edefyng and styrryng of devotion of al true faythful Christian hartes: so it is thought convenient in thys commune prayer of procession to have it set forth and used in the vulgar tongue, for stirring the people to more devotion: and it shall be every Christian mannes parte reverentlye to use the same, to the honour and glorie of almighty God, and the profit of their own soule. And suche amonge the people as have booke and can reade, maye reade them quietlye and softlye to them selfe: and such as can not reade, let them quietlye and attentifely give audience in time to the sayd prayers, having theyr myndes erecte to almighty God, and devoutlye prayinge in their hartes the same peticions whych do entre in theyr eares, so that with one sound

* Preserved in the Douce Collection, Oxford. In the library of St. John's College, Cambridge, there is a copy of the “Exhortacion,” printed by Grafton at the same time, but with variations in the orthography and presswork. The Douce Collection also contains an earlier edition of the same work, but the Litany is not accompanied with the musical notes: the colophon is “Imprinted at London, in Flete-strete, by Thomas Berthelet, printer to the Kinges highnes, the xxvii day of May, the yere of our Lorde 1544.” It was reprinted in 1546 by Thomas Petyt. The copy preserved in the library of Brasenose Coll. Oxford, is not dated, but the Rev. Dr. Jebb believes it to be earlier than the pure edition of 1544. See *Choral Responses and Litanies*, ii. 1857. (Preface, p. 16.)

of the hart and one accorde God may be gloryfied in his Churche.

¶ “ And it is to be remembred that whyche is printed in blacke letters, is to be sayde or songe of the prieste with an audible voyce, that is to say, so loud and so playnly that it maye wel be understand of the herers. And that whyche is in redde is to be answered of the quyer soberlye and devoutlye.”

The Litany was in all probability both translated and set to the plain song by Archbishop Cranmer, who in a letter, preserved in the State Paper Office, and quoted by Collier,* refers to it, and recommends the *notes*, or similar ones, for the new procession, which, at the request of the King he had prepared, and to which by way of experiment he had adapted the old music.

In the same year (1544) the Litany was republished by Grafton, with harmonies in five parts “ according to the notes used in the Kynges Chapel; ” and sixteen years afterwards it was again harmonized by Robert Stone, a gentleman of the Royal Chapel, and published in “ Certaine notes set forth in foure and three partes, to be song at the Morning Communion and Evening Prayer; very necessary for the Church of Christe to be frequented and used: and unto them be added divers godly Praiers and Psalmes, in the like forme, to the honour and praise of God. *Imprinted at London, over Aldersgate, beneath St. Martin’s, by John Day, 1560.* ” It was again harmonized at a subsequent period, in four parts, by Thomas Tallis.† It was probably owing

* *Eccl. Hist.*, vol ii. p. 206.

† Dean Aldrich, in a letter to Dr. Fell, says, “ Tallis’s magnificent Litany was *originally* written in *four* parts, with the plain chant in the tenor: Barnard was the first who despoilt it.” An ancient MS. copy of Tallis’s Litany is in the Editor’s library.

to these circumstances that the Litany chant has been preserved in a more entire and unmutilated state in our Cathedrals than any other part of the plain song.

Of the manner in which Merbecke performed his task of adapting the plain chant to the words of the English Liturgy, we cannot speak too highly. He was an excellent musician, and thoroughly understood the intentions of the Church with regard to her musical services. It would be transgressing the limits of this Preface to enter into the question as to whether his plan of adapting a *note to a syllable* is warranted by the primitive practice of the Church: our business is merely to furnish a few historical facts that may serve as an introduction to the present edition of the first musical service book of the Reformation.

The reprint has been made from a copy of the very rare original volume formerly in the Editor's library, and now in the possession of Mr. W. Maskell, the editor of *Ancient Liturgies*, &c.

EDWARD F. RIMBAULT.

29, St. Mark's Crescent, Regent's Park,
Midsummer, 1871.

M A T T I N S.

The Quere wyth the Priest.

Oure father whiche arte in heaun, halo &c.

Priest. O lorde o - pen thou my lippes

Aunsw. And my mouth shal shew forth thy praise

Priest. O God make sped to sau me.

Auns. O Lorde make haste to helpe me. Glory be to the father,
and to the Sonne, and to the holy ghost. As it was in the beginnyng, is
now and euer shalbe, world wyth out end amen. Prayse ye the lorde.

VENITE EXULTEMUS.

O come, lett vs syng vnto the lorde, lett vs hertly rejoyce
in the strength of oure saluacion &c.

And so forth wyth the rest of the Psalmes, as they be appoynted.

TE DEUM LAUDAMUS. 

We prayse the o lorde, we knowlege the to be the lorde. All the

Earth doth worshipp the, the father euerlasting. To the al angels

cry a loud, the heatens and all the powers therin. To the cheru-

bin, and seraphin continually do crye. Holy, holy, holy, lord God

of sabaoth. Heauen and earth are full of the maiestye of thy

glory. The glorious compayne of the apostles, prayse the. The

goodly fellowship of the prophettes prayse the. The noble army

of martyrs, prayse the. The holy Church through out all the

world doth knowlege the. The father of an infinite maiestye. Thy

honorable, true, and onely sonne. Also the holy ghost the comforter.

Thou arte the kyng of gloriye, o Christ. Thou arte the eternall
 vng sonne of the father. When thou tokest vpon the to de
 liuer man, thou didest not abhorre the virgins wombe.

 When thou haddest ouercome the sharpnes of death,

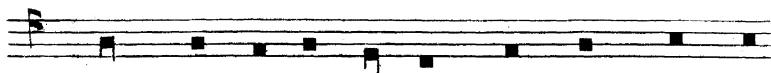
 thou didest open the kyngdome of heaven to all be
 lieuers. Thou sittest on the right hand of God,

 in the glorye of the father. We beleue that thou

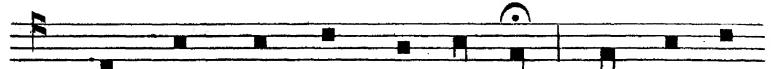
 shalt come to be ouré judge. We therfore

 pray the, helpe thy seruantes whome thou hast

 re-de-med with thy pre-ecious bloud.


 Make them to be nombred wyth thy saints, in

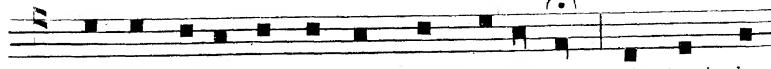
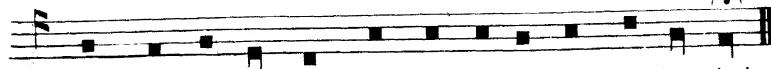
 glo - rye euerlasting. + O lorde sauе thy people,

 and blesse thyne he - ri - tage. Gouerne them

 and lift them vp for e - uer. Day by day

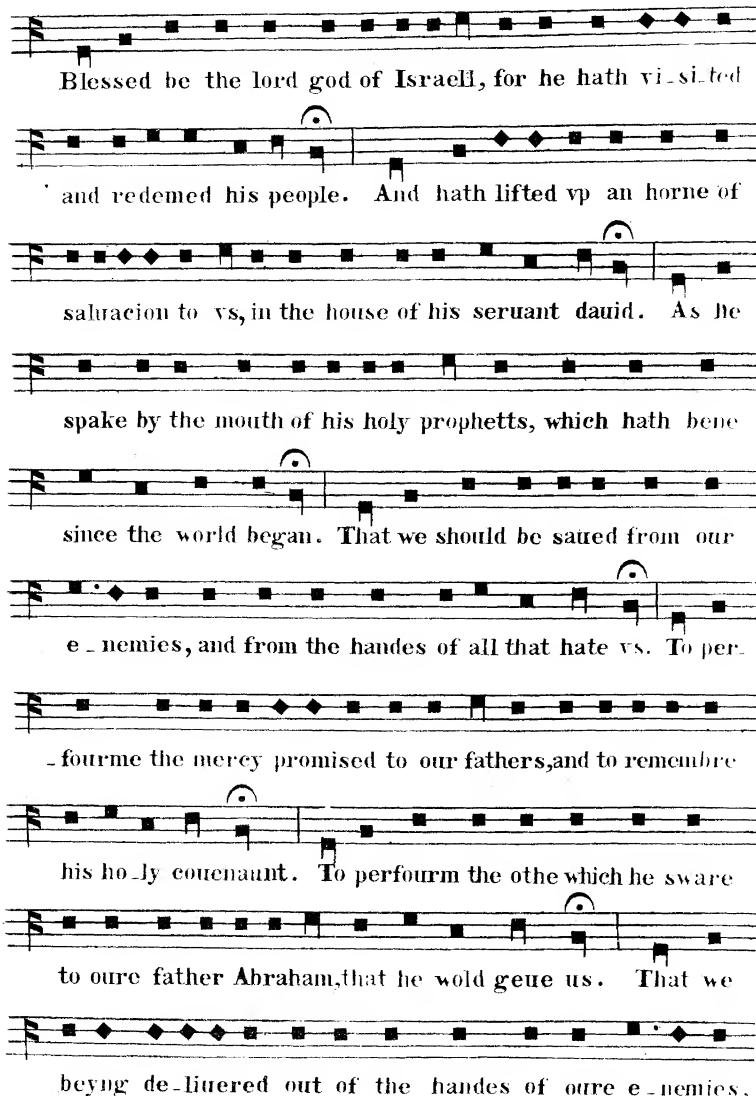
 we mag - ni - fie the. And we worshipp thy name

 euer world wyth out end. Vouchsafe, O lord to

 kepe vs this day with out sinne. O lord have mercy

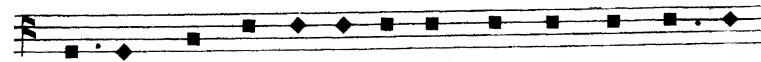
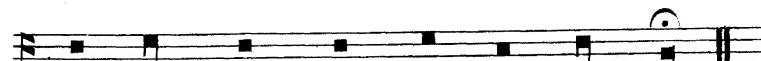
 vpon vs haue mercy vpon vs. O lorde, lett thy mercy

 lighten vpon vs, as our trust is in the. O lord in

 the have I trusted, lett me never be confounded.

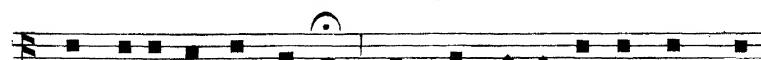
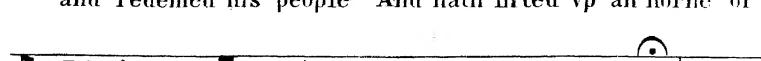
BENEDICTUS DOMINUS.

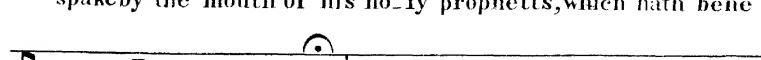
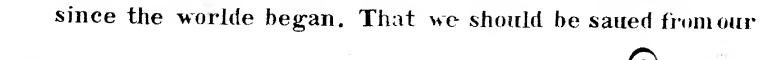
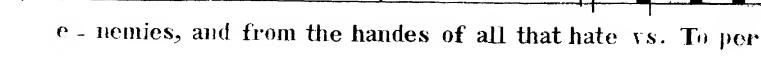
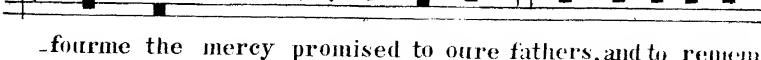


Blessed be the lord god of Israell, for he hath vi_sited
' and redemed his people. And hath lifted vp an horne of
saluacion to vs, in the house of his seruant dauid. As he
spake by the mouth of his holy prophetts, which hath bene
sincere the world began. That we should be saued from our
enemies, and from the handes of all that hate vs. To per-
fourme the mercy promised to our fathers, and to remembre
his ho_ly couenant. To perfourm the othe which he sware
to oure father Abraham, that he wold geue us. That we
beyng de_littered out of the handes of oure enemis,

might serue him with out feare. In holynes and righteousnes
 before him, all the dayes of oure life. And thou child shalt
 be called the prophett of the highest, for thou shalt go be-
 fore the face of the lord, to prepare hys waye. To geue
 knowlege of saluacion vnto his people for the remission of
 their sinnes. Through the tender mercy of our god, whereby
 the day springe from an highe hath visited vs. To geue light
 to them that sitt in darknes, and in the shadow of death,
 and to guyde our feete in to the waye of peace. Glory
 be to the father, and to the sonne, and to the holy ghost.


 As it was in the begynning, is now and euer

 shal be, world with out end. A men.


 Blessed be the lorde god of Israell, for he hath visited

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 e - nemies, and from the handes of all that hate vs. To per-

 fourme the mercy promised to oure fathers, and to remem-

 bre his ho-ly couenant. To performe the othe which he

sware to our father Abraham, that he wold geue vs. That
 we beyng deliuered out of the handes of our e_nemis,might
 serue him with out feare. In holynes and righteousnes be-
 fore him, all the dayes of our life. And thou child, shalt be
 called the prophett of the highest, for thou shalt go before
 the face of the lorde, to prepare hys waye. To geue know-
 lege of saluacion vnto his people for the remission of their
 sinnes. Through the tender mercy of our god,whereby the
 day spring frome on high hath vi_sited vs. To geue light to
 them that sitt in darknes, and in the shadow of death and to guyde

oure feete into the waye of peace. Glory be to the father,
 and to the sonne, and to the holy ghost. As it was in the be
 - gynnynge is now and euer shal be, world with out end. Amen.

Lorde haue mer - ey v - pon vs. Christ haue
 mer - ey v - pon vs. Lorde haue mer- ey v- pon vs.

The Quere with the Priest.

I beleue in god the father almighty, maker of heauen and earth. And in Jesus Christ his onely Sonne our lorde. Which was conceaued by the holy ghost, born of the Virgin Mary. Suffred under Ponce Pilate, was crucified, dead and buried, he descended into hell. The third day he arose agayn from the dead, he ascended into heuen, and sitteth on the right hand of god the father Almighty, from thence shall he come to Judge the quicke and the dead. I beleue in the holy ghost. The holy Catholic Church. The Communion of saints. The forȝevenes of synnes. The resurrection of the body. And the life euerlastyng.

Oure father which arte in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Geue vs this daye oure dayly bread. And forȝene vs oure trespasses, as we forȝene them y^t trespassse agaynst vs.

Priest. And leade vs not in to temptation *Aunsw.* But de li_

Priest. uer vs from evill. Amen. O lorde shew thy mercy vpon

Auns. us. *Priest.* And graunt vs thy saluation. O Lorde sauе the

Auns. kyng. And mercifullly heare vs when we call vpon the.

Priest. Indue thy ministers with righteousnes. *Auns.* And

Priest. make thy chosen people Joyfull. O Lord sauе thy people.

Auns. And blese thyne in heritaunce. *Priest.* Geue peace in

Auns. our tyme, o lord. Because there is nowe other that fight-

Priest. eth for vs, butt onely thou o God. O god, make cleane oure

Auns. hertes with in vs. And take not thine holy spirit from vs.

Priest. The lorde be with you. *Auns.* And

wyth thy spi - rit *Priest.* Let vs pray

After the Collect for y^e day these that follow

O God, which arte author of peace and louer of

concorde, in knowlege of whome standeth oure eternall life,
whose seruice is perfecte fredom: Defend vs thy humble ser-
uauntes in all assaultes of oure enemies, that we surely trust-
yng in thy defence, may not feare the power of any aduer-
saries: Through y^e might

Answer. of Je - su Christ oure Lorde. Amen.

O Lorde oure heauenly fa - ther al - migh - tie
and euerlyng God, which hast safely brought vs to the be-
gynnyng of thys daye: defende vs in the same wyth thy myghtye
power, and graunt that this day we fall into no synne, neither
runne into any kinde of daunger, but that all oure doynges may
be ordred by thy gouernance, to do alwayes that is righteous
in thy sight:

Answer. Through Je - sus Christ our Lorde. Amen.

Thus endeth
MATTYN S.

EUNSONG.

The Quere with the Priest.

Oure fa_ther which arte in heauen, ha_low_ ed. &c.

Priest. O God make sped_ to sau_ me

Aus. O Lorde make hast to help me. Glory be to the father
and to the. &c. As it was in the begynnyng. &c. before at
Mattins.

PSALMES.

O Lorde rebuke me not in thyne in_dig_na_cion:
nei_ther chasten me in thy dis_ ple_ a_ sure. &c.

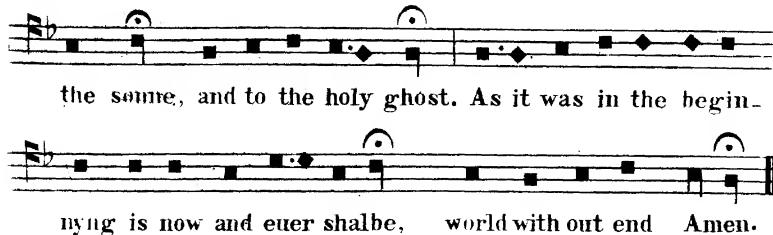
*And so forth with the rest of the Psalmes,
as they be appoynted.*

After the I. lesson, one of these that follow.

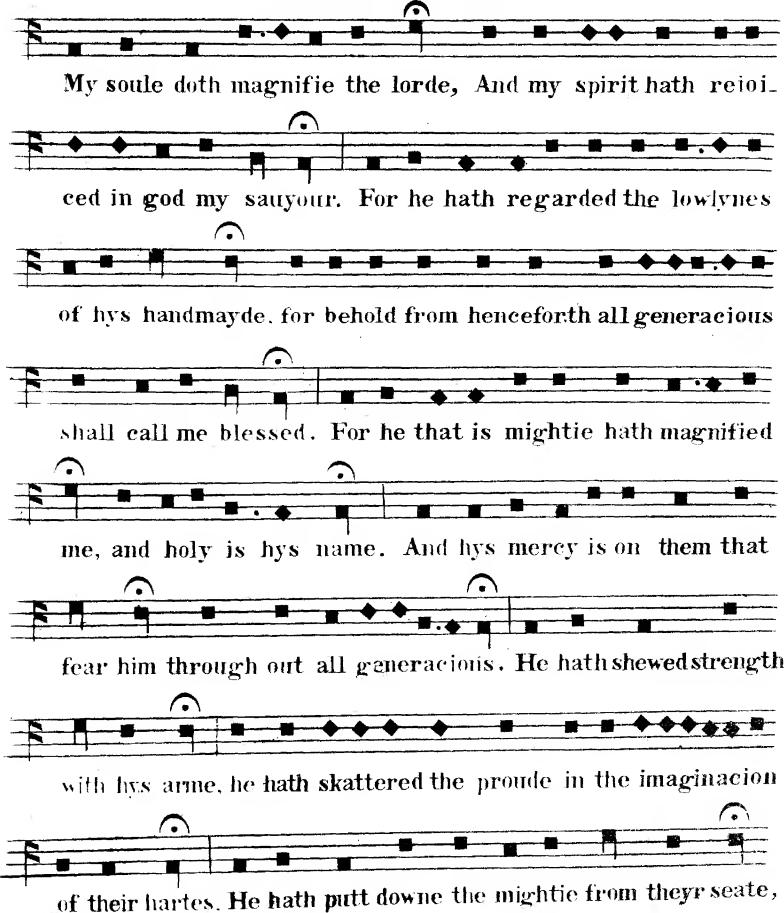
MAGNIFICAT.

My soule doth magnifie the lorde. And my spirit hath rejoy-
ced in God my saviour. For he hath regarded the lowlynes_ of

hys handmaide, for behold from heneeforth all generacions shall
 call me blessed. For he that is mighty hath magnified me; and
 holy is his name. And his mercy is on them that fear hym, throw
 out all generacions. He hath shewed strength with hys arme, he
 hath skatered the proude in the imaginacion of their hertes. He hath
 putt downe the mighty from their seate, and hath exalteſt the hum-
 ble and meke. He hath filled the hungry wyth good thynges, and
 the ryche he hath sent empie awaye. He remembryng hys mer-
 ey hath holpen his seruaunt Israell, as he promyſed to oure fathers
 Abraham and hys seede for euer. Glory be to the father and to



MAGNIFICAT.



and hath exalted the humble and meke. He hath filled
 the hungry with good thynges, and the ryche he hath
 sent emptie away. He remembryng his mercy, hath holpen
 his seruaunt Israell, as he promised to oure fathers, A.
 braham and his seede for euer. Glory be to the father and
 to the Sonne, and to the holy ghost. As it was in the begynnyng,
 is now and euer shalbe, world with out ende, Amen.

After the ii lesson, one of these that follow.

NUNC DIMITTIS.

Lorde, now lettest thou thy seruaunt de parte in peace,
 accordyng to thy worde. For myne eyes haue sene, thy
 saluaacion. Which thou hast prepared, before the face of all people.

To be a light to lighten the gentiles, and to be the
 glory of thy people Israell. Glory be to the father and
 to the Sonne, and to the holy ghost. As it was in the
 begynnynge is now and eter shalbe, world with out ende, Amen

NUNC DIMITTIS.

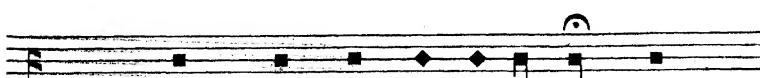
Lorde, now lettest thou thy seruaunt depart in peace,
 accordyng to thy worde. For myne eyes have sene
 thy saluacion. Which thou hast prepared, before the
 face of all people. To be a light to lighten the gentiles,
 and to be the glo . ry of thy peo . ple Is . raell.
 Glo . ry be to the fa . ther and to the Sonne,



and to the holy ghost. As it was in the begynnyng

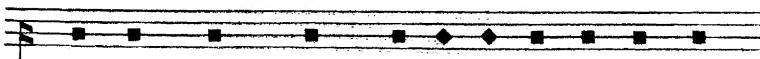


is now and euer shalbe, world with out end. Amen.

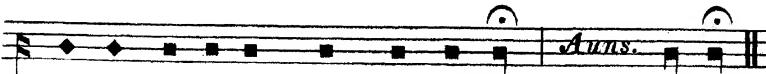


Lord haue mer - ey up - on vs. Christ &c.

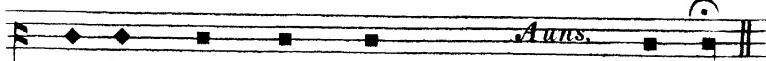
*And so forth wyth the suffrages, as is before
at Mattins. And after the first Collecte for the
daye, these that folow.*



O God, frome whome all holly desires, all good
counsayles, and all iust workes do procede: Geue vnto thy
seruauntes yt peace, which the world can not geue, that
both our hertes may be set to obey thy commandementes,
and also that by thee, we beyng defended from the fear of
our enemies, may passe oure tyme in rest and quietnes:
Through the



merites of Jesus Christ our saviour. Amen.



Lighten oure dark - nes &c. Amen.

BENEDICITE.

O all ye workes of the lorde, speake good of the lorde:
 praise him, and sett him vp for euer. O ye angels
 of the lorde, speake good of the lorde: praise him, and
 sett him vp for euer. O ye heauens, speake good of
 the lorde: praise him, and sett him vp for euer. O ye
 waters that be aboue the firmament speake good of
 the lorde: praise hym, and sett hym vp for euer. O all
 ye powers of the lorde speake good of the lorde: praise
 hym, and sett him vp for euer. O ye Sunne and Moone,
 speake good of the lorde, praise him and sett him vp for euer.

O ye Sterres of heauen, speake good of the lorde:
 praise him and sett him vp for euer. O ye shewers and
 dew, speake good of the lorde: praise him, and sett him
 vp for euer. O ye wyndes of God, speake good of the
 lorde: praise him, and sett him vp for euer. O ye fire
 and heate, prayse ye the lorde: prayse him, and sett
 him vp for euer. O ye wynter and sommer, speake good
 of the lorde: praise him and sett him vp for euer.
 O ye dewes and frostes, speake good of the lorde:
 prayse him and sett him vp for euer. O ye froste and cold,

speake good of the lorde: prayse him and sett him vp for
euer. O ye Ise and snow, speake good of the lorde: praise
him, and sett him vp for euer. O ye nightes and dayes,
speake good of the lorde: prayse him, and sett him vp
for euer. O ye light and darknes, speake good of the
lorde: praise him, and sett him vp for euer. O ye
lighteninges and cloudes, speake good of the lorde: praise
him, and sett him vp for euer. O lett the earth speake
good of the lorde: yea, lett it praise him and sett him
vp for euer. O ye mountaynes and hylles, speake good of the lorde:

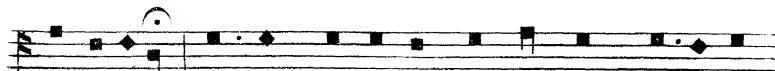
prayse him and sett him vp for euer. O all ye grene
 things vpon the earth, speake good of the lorde: prayse
 him and sett him vp for euer. O ye welles, speake good
 of the lorde: praise him, and set him vp for euer.
 O ye Seas and fluddes, speake good of the lorde:
 praise him, and sett him vp for euer. O ye whales,
 and all that moue in the waters, speake good of the
 lorde: prayse him, and sett him vp for euer. O all ye
 beastes and eattel, speake good of the lorde: praise
 him and sett him vp for euer. O ye children of men.

speake good of the lorde: praise him, and sett him vp for euer.
 O lett Israell speake good of the lorde: praise him, and sett him vp for euer.
 O ye priestes of the lorde: speake good of the lorde: praise him and sett him vp for euer.
 O ye seruauntes of the lorde, speake good of the lorde: prayse him and sett him vp for euer.
 O ye spirites and Soules of the righteous, speake good of the lorde: praise him, and sett him vp for euer.
 O ye holy & humble men of hert, speake ye good of the lorde: prayse ye him, and sett him vp for euer.

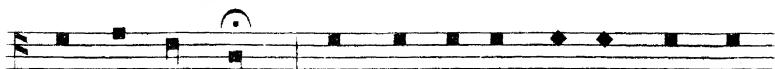
O Ananias, Asarias and Misael, speake ye good of
the lorde, praise ye him and sett him vp for euer.
Glory be to the father and to the Sonne, and to the
holy ghost. As it was in the begynnyng is now and
euer shal be, world without end, Amen.

QUICUNQUE VULT.

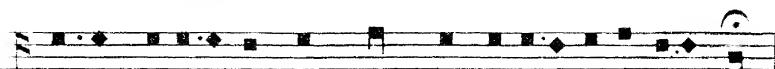
Whosoever wyl be saued: before all thynges it is necessary that he hold the catholike faith. Whiche fayth, except every one do kepe holy and vndefiled: with out doubt he shall perish euerlastingly. And the Catholike faith is this: that we worshipp one god in trinitie and trinitie



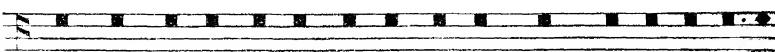
in vnitie. Neither confounding the **persones**: nor deuyd-



lyng the substance. For there is one persone of the



father, another of the sonne, and another of the holy ghost.



But the godhed of the father, of the sonne, and of the holy



ghost is all one: the glory equall the maiestie coeternall.



Suche as the father is **Suche** is the Sonne: and suche is



the holy ghost: The father vncreate, the Sonne vncreate:



and the holy ghost vncreate. The father incomprehen-



able, the Sonne incomprehensible: and the holy ghost in-



comprehensible. The father eternall, the sonne eternal:

and the holy ghost eternall, And yet they are not three
 eternalles: but one eternall. As also there be not three
 incomprehensibles, nor three vncreated: but one vncreated,
 and one incomprehensible. So likewise the father is al-
 mightie: the Sonne almighty, and the holy ghost almighty.
 And yet are they not three almighty: but one almighty.
 So the father is god the sonne is god: and the ho - ly
 host is god. And yet are they not three goddes but one
 god. So likewise the father is lord, the sonne is lord:
 and the holy ghost lord. And yet not three lordes: but one lord.

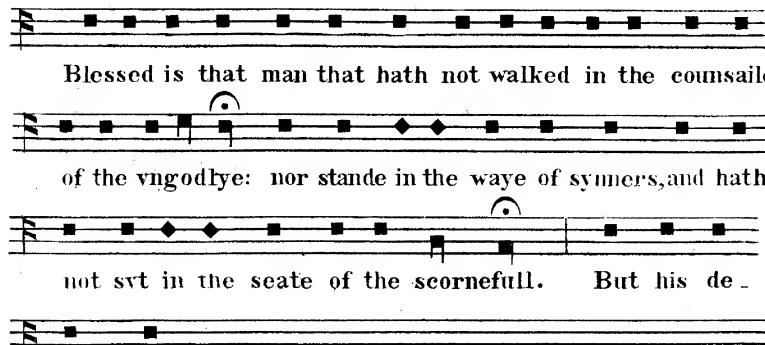
For like as we be compelled by the christian veritie: to
 aknowlege every person by himself to be god and lord. So
 are we forbydden by the catholike religion: to say there
 be three goddes or three lordes. The father is made of
 none: neither created nor begotten. The sonne is of the
 father alone: not made nor created, but begotten. The
 holy ghost is of the father and of the sonne: neither made
 nor created, nor begotten, but procedyng. So there is one
 father, not three fathers one sonne, not three sonnes: one
 holy ghost not three holy ghostes. And in this tri_ni_tie

none is afore or after other: none is greater nor less.
 then other. But the whole three persones: be coeternall
 together and coequall. So that in all thinges as is afore
 sayde: the vnitie in trinitie; and the trinitie in v_nitie
 is to be worshipped. He therfore that will be saued: must
 thus thinke of the trinitie. Furthermore it is necessary
 to euerlasting Saluacion: that he also beleue rightly in
 the incarnation of oure lorde Jesu Christ. For the right
 fayth is that we beleue and confesse: that our lord
 Jesus Christ the sonne of god, is god and man. God of
 the substance of the father, begotten before the worldes:

and man of the substance of his mother, borne in the
 world. Perfect god and perfect man: of a reasonable
 soule and humaine flesh subsisting. Equall to his father
 as touching his godhead: and inferiorto the father, touching
 his manhood. Who althoughe he be god and man: yet he
 is not twoo but one god. One, not by conuersion of the
 godhed in to fleshe: but by takyng of the manhood into
 god. One altogether, not by confusion of substance:
 but by vnitie of person. For as the reasonable soule
 and flesh is one man: so god and man is one Christ.
 Who suffered for our salutacion: descended in to hell,

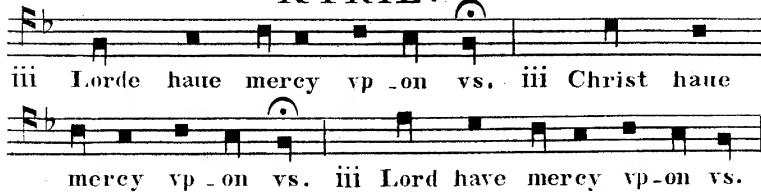
rose agayne the third day from the dead. He ascended in
 to heauen, he sitteth on the right hand of god almighty:
 from thence he shall come to Judge the quicke and the dead.
 At whose commyng all men shall rise agayn with their bo-
 dyes: and shall geue accept of their owne workes. And they
 that haue done good, shall go in to life euerlasting: and
 they that haue done euill in to euerlasting fire. This is
 the Catholike fayth: which except a man beleue fayth-
 fully he cannot be saued. Glory be to the father, and
 to the sonne: and to the holy ghost. As it was in the
 begynning, is now and euer shalbe world without end, Amen.

AT THE COMMUNION.

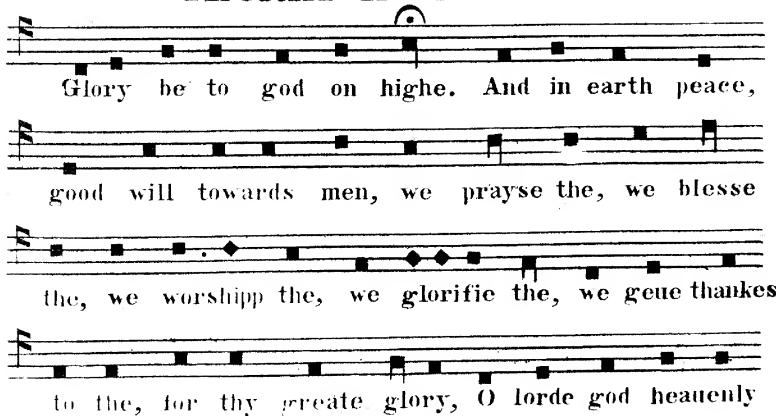
The Introite.

light is &c. *And forth with y^e Introite,
 as is appoynted for the day.*

KYRIE.



GLORIA IN EXCELSIS.



kyng, God the father almighty. O lorde the only be-
 gotten Sonne Jesu Christ, O lorde god lamb of god,
 sonne of the father, that takest away the synnes of
 the world, haue mercy vpon vs, Thou that takst aw-
 ay the synnes of the world, receaue our prayer,
 Thou that sittst at the right hand of god the father,
 haue mercy vpon vs: For thou onely art ho-ly,
 Thou onely arte the lorde. Thou onely (O
 Christ) with the ho-ly ghost, arte most highe
 in the glory of god the father. Amen.

THE CREDE.

I beleue in one God. The f^ather almighty maker of heauen
 and earth, and of all thynges visible, and inuisible: And in
 one lorde J^su Christ, the onely begotten sonne of God.
 begotten of his father before all worldes. God of God,
 light of light, very God of very God, begottē not made,
 beying of one substaunce with the father, by whome all
 thynges were made, who for vs men, and for our saluacion,
 came downe from heauen and was incarnate by the holy
 ghost, of the virgin Mary, and was made man, and was
 crucified also for vs, vnder Pontius Pilate he suffred and
 was buried, and the third daye he arose agayne accordyng

to the **S**criptures and ascended in to heauen, and sitteth
 at the ryght hand of the father, whose kyngdome shall
 haue none ende: and he shall come agayne with glorye
 to Judge bothe the quicke and the deade. And I beleue
 in the holy ghoste the lorde and geuer of life, who pro-
 cedeth from the father and the Sonne, who with the father
 and the Sonne together, is worshipped and glorified, who
 spake by the prophetes. And I beleue one Catholike
 and Apostolike Churehe. I acknowledge one baptisme,
 for the remission of synnes. And I loke for the resurrec-
 tion of the deade: and the life of the world to come. Amen.

The Offertories.

i

Mat. V.

Let your light so shyne before men, that they may se your
good workes and glorifie your father which is in heauen.

ii

Mat. VI.

Lay not vp for your selues treasure vpon the earth
where the rust and mothe doth corrupt and where thefes
breake throw and steale: but lay vp for your selues
treasure in heauen, where neither rust nor mothe doth
corrupt, and where thefes do not breake through nor steale.

iii

Mat. vii.

What so ever ye wold that men shuld do
vnto you, euuen so do you vnto them, for
this is the law and the prophetes.

ivii

Mat. vii.

Not every one that saithe vnto me, lorde, lorde,
shall entre in to the kyngdome of heauen, but he
that doth the will of my father which is in heauen.

v

Luke. xix.

Zache stode forth, and sayde vnto the lorde, be
hold lorde, the halfe of my goodes I geue
to the poore, and if I haue done any wrong
to a - ny man, I re - store foure fold.

vi

1. Cor. ix.

Who goeth a warfare at a - ny tyme at
his owne cost: who plan - teth a vyne yarde,
and eat - eth not of y'e fruite ther of,

or who feed - eth a flocke and eat - eth.
 not of the milke of the flocke.

Vii 1. Cor. ix.

If we haue sownen vnde to yow spi - ri - tu - all
 things, is it a great matter if we shall reape
 your world - ly things? do ye not know that
 they which mi nis - ter about ho - ly thynges,
 liue of the sac - ri - fice. They which wayte of
 the al - tar are partakers of the al - tar, euen so
 hath the lord al - so or - dey - ned: that they which
 preache y^e Gospell, should lyue of the Gospell.

viii.

ii Cor. ix.

He which soweth little shall reap little, and he that soweth
 plenteously shall reap plenteously, let every man do
 according as he is disposed in his hert, not grudgingly,
 or of necessitie, for god loueth a cherefull geuer.

IX.

Galat: VI.

Let him that is taught in the worde, minister vnto him
 that teacheth in all good thinges, be not decaued,
 god is not mocked, for what so euer a man soweth,
 that shall he reap. While we haue tyme, let us do
 good vnto all men, and specyally vnto them, which
 are of the house hold of faith.

xi.

i Timo. VI.

Godlines is greate riches if a man be contented with that he hath, for
we brought nothyng in to the world, neither may we eary any thyng out.

xi.

i Timo. VI.

Charge them which are riche in this worlde that they
be ready to geue and glad to distribute, laying up in
store for them selues a good foundacion, agaynst the
tyme to come that they may attayne eternall life.

xii.

Hebre. VI.

God is not vnrighteous, that he will forget your workes
and labour that proceadeth of loue, which loue ye haue
shewed for his names sake, which haue ministred to the

Hebre. xiii.

saintes and yet do minister. To do good and to distri-
bute, forget not, for with such sacrifices god is pleased.

xiii.

i Timo. iii.

Who-so hath this worldes good, and sieth his bro-
 ther haue nede, and shutteth vp his compassion from
 him, how dwelleth the loue of god in him. Geue almes of
 thy goodes, and turne neuer thy face from any poore man,
 and then the face of y^e lord shall not be turned away from the.

xiiii

Jobi. iiiii.

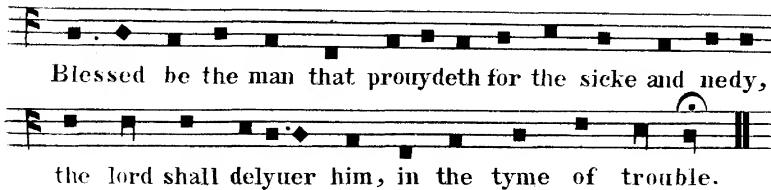
Be mercifull after thy power if thou hast muche
 geue plenteously, if thou hast little, do thy diligence
 gladly to geue of that little, for so gatherest
 thou thy selfe a good reward in the day of necessitie

XV.

Prov. xix.

He that hath pitie vpon the poor, lendeth vnto the lorde,
 and loke what he layeth out, it shalbe payed him agayne.

Psal. xl

*The Preface.*

Priest. The lorde be with you.

Auns. And with thy ſpiritu.

Priest. Lift vp your hertes

Auns. We lift them vp vnto the lorde.

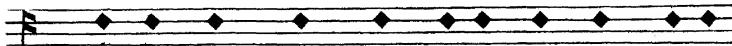
Priest. Let vs geue thankes to our lorde god.

Auns. It is mete and right ſo to do

Priest. It is very meete right and our boundendutie
that we ſhould at all tymes, and in all places geue thankes
to the o lord, holy father almighty euerlastyng god:
Therefore with angels and archangels, and with all the
holy compayne of heauen, we laude and magnifie thy glorious
name euer more prayſyng the and ſaying

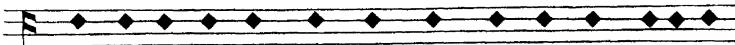
Propre Prefaces

Upon Christmas day.



Because thou dydest geue Jesus Christ, thyne onely sonne to be borne as this day for vs, who by the operacion of the holy ghost was made very man, of the substance of the virgin Mary his mother, and that without spott of synne, to make vs cleane frome all synne. Therefore with angels &c.

Upon Easter Day.



But chefly are we bound to prayse the, for the glorious resurrection of thy sonne Jesus Christ oure lorde, for he is the very paschal lambe which was offered for vs, and hath taken away the synnes of the world, who by his death hath destroyed death, and by his rysyng agayn hath restored to vs euerlastyng life. Therefore with angels &c.

Upon the Ascencion day.



Through thy most deare beloved sonne Jesus Christ our lorde, who after his most glorious resurrection manifestly appeared to all his disciples, and in their sight ascended vp into heauen to prepare a place for vs, that where he is, therer might we also ascend and reigne with him in glory. Therefore with angels &c.

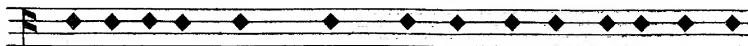
Upon Whitsonday.



Through Jesus Christ our lord, accordyng to whose

most true promes the holy ghost came downe thys day from heauen with a sodayn great sound as it had bene a mightye wynd, in the likenes of fierry tonges, lightyng vpon the apostles to teache them, and to leade them to all trueth, geuyng them bothe the gift of dyuerse languages, and also boldnes with feruent zeale constantly to preache the Gos-pell vnto all nacion, whereby we are brought out of dark-nes and error, into the clere light and true knowlege of the, and of thy sonne Jesus Christ. Therefore with angels, &c.

Upon the feaste of the Trinitie.

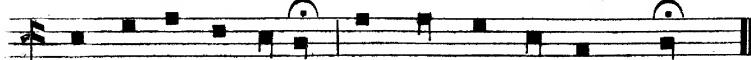


It is very meete, right, and our bounden dutie that we should at all tymes, and in all places, geue thankes to the o lorde almighty, euerlastyng god, which arte one god, one lord, not one onely person, but three persons in one substaunce, for that which we beleue of the glory of the father, the same we beleue of the sonne, and of the holy ghost, with-out any difference or inequalitie, whome the angels and arch. &c.

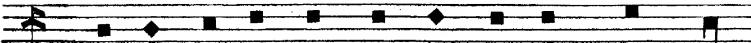
SANCTUS.



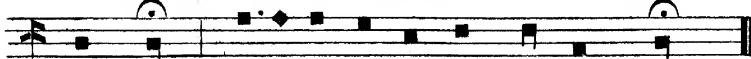
Holy Holy Holy lorde God of hostes. Heauen and earth



are full of thy glory O san na in the highest.



Blessed is he that commeth in the name of

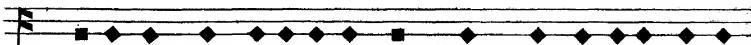


the lorde: Glory to the o lorde in the highest

*The prayer for the whole state
of Christes Churche.*

43

Priest.



Almighty and euerluyng god whiche by thy holy apostle hast taught vs to make prayers and supplicacions, and to geue thankes for all men: we humbly beseche the most mercyfullly to receaue these oure prayers, which we offer vnto thy diuine maiestye, besechynge the to inspire continually, the vniuersal Church, with the spirit of trueth, vnitie and concord: And graunt that all they that do confesse thy holy name, may agree in the trueth of thy holy worde, and lyue in vnitie and godly loue. Speyally we beseche the to saue and defend thy servant EDWARD our Kyng, that under him we may be godly and quietly gouerned. And graunt vnto hys whole Counsayle and to all that be putt in auctorite vnder him, that they may truly and indifferently ministre justice, for the punishment of wickednes and vice, and to y^e mainteynance of goddes true religion and vertue. Geue grace (o heauenly father) to all byshoppes, pastors and curates, that they may both by their life and doctrine, sett forth thy true and liuely worde, and rightly and dewly administer thy holy Sacramentes, and to all thy people geue thy heauenly grace, that with meke hert and due reuerence they may heare and receaue thy holy woerde, truely seruyng the in holynes and righteounes all the dayes of theyr life: And we most humbly beseche the of thy goodnes (o lorde) to comfort and succour all them which in this transitorie life be in trouble, sorow, nede, sicknes, or any other aduersitie. And especially we commend vnto thy mercyfull goodnes this congregacion which is here assembled in thy name, to

celebrate the commemoration of the most glorious death of thy sonne: And here we do geue vnto the most highe prayse, and hertie thankes for the wonderfull grace and vertue, declared in all thy saints, from the begynnynge of the world. And chiefly in the glorious and most blessed virgin Mary, mother of thy sonne Jesu Christ our lord and God, and in the holy Patriarches, Prophetes, Apostles and Martirs, whose examples (o lord) and stedfastnes in the faith and kepyng thy holy comandementes, graunt vs to follow. We commend vnto thy mercy (o lord) all other thy seruauntes which are departed hence from vs, with y^e signe of faith, and now do rest in the slepe of peace: Graunt vnto them we beseche the thy mercy, and euerlastyng peace, and that at the day of ye generall resurrection, we and all they which be of the misteall body of thy sonne, may altogether be set on his right hand, and heare that his most ioyfull voyee: Come vnto me, O ye that be blessed of my father, and possesse y^e kyngdome which is prepared for you, from ye begynnynge of the world: Graunt this O father for Jesus Christes sake, oure



onely mediatoure and aduocate.

A_men.

Priest.

O God heauenly father, which of thy tender mercy, diddest geue thyne onely sonne Jesus Christ, to suffre death vpon the Crosse, for oure dedemption, who made there (by his one oblation once offered) a full, perfecte and sufficient sacrifice, oblation, and satisfaction, for the synnes of the whole world, and did institute, and in his holy Gospell commaunde vs, to celebrate a perpetuall memory, of that his precious death, yntill his comming agayne. Here vs (O mercifull father) we beseeche the: And with thy holy spirit and worde, vouchsafe to bl~~+~~esse and sanctifie these thy giftes, and creatures of breade and wyne, that they may be vnto vs the body and bloude of thy most dearely beloued sonne Jesus Christ. Who in the same night that he was betrayed: toke breade, and when he had blessed, and geuen thankes: he brake it, and geue it to his disciples saiyng: Take, Eate, this my body which is geuen for you, do this in remembraunce of me. Likewise after supper he take ye Cupp, and when he had geuen thankes, he gaue it to them saiyng, drynke ye all of this, for this is my bloude of the new Testament, which is shed for you and for many, for remission of synnes, do this as oft as you shall drynk it in remembraunce of me.

Wherfore o lorde and heauenly father, accordyng to the institucion of thy dearely beloued sonne, oure saviour Jesu Christ, we thy humble seruautes do celebreate, and make here before thy diuyne maiestie, with these thy holy giftes, the memorial which thy sonne hath willed vs to make, hauyng in remembraunce his blessed passion, mightie resurrection and glorious asceencion, renderyng vnto the most hertie thankes, for the innumerable benefites procured vnto vs by

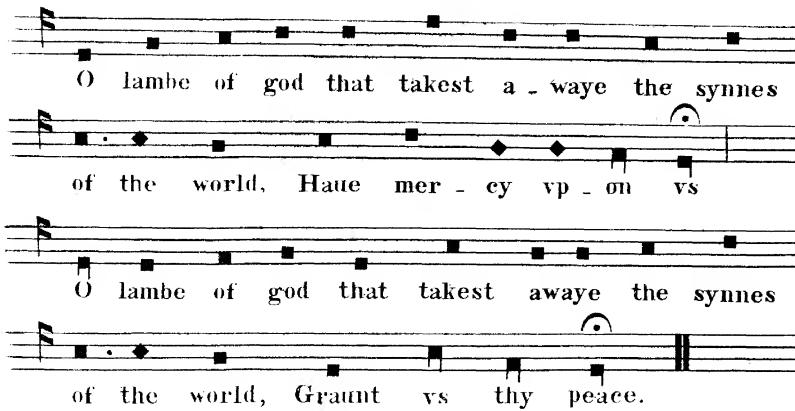
the same, entirely desyryng thy fatherly goodnes, mercifully to accepte this our sacrifice of praise and thankes genyn: most humbly besechyng the to graunt that by the merites and death of thy sonne Jesus Christ, and through faith in his bloud, we and all thy whole Churche maye obteigne remission of oure synnes, and all other benefites of his passion. And here we offer and present vnto the (o lord) our selfe, oure soules, and bodies, to be a reasonable, holy and lyuely sacrifice, and bodies, to be a reasonable, holy and lyuely sacrifice vnto the, humbly besechyng the, that whosoeuer shalbe partakers of this holy Communion, may worthely receaue the most precious bloud of thy sonne Jesus Christ, and be fulfilled with thy grace, and heauenly benediction, and made one body with thy sonne Jesus Christ, that he may dwell in them, and they in him. And althoough we be vnworthy (through our manifold synnes) to offre vnto the any sacrifice: yet we beseeche the to accepte this oure bounden duetie and seruice, and commaunde these our prayers and supplicacions, by the ministery of thy holy angels, to be brought vp into thy holy Tabernacle before the sight of thy diuyne maiestie: not waiyng our merites, but perdonyng our offences, Through Christ our Lorde, by whome and with whome, in the vnitie of thy holy ghost, all honor and glory, be vnto the o father Almighty,

Ans.
world with out end.
Amen
Priest.
Let vs pray.
As our sauour Christ hath
commaunded and taught vs, we are bold to say

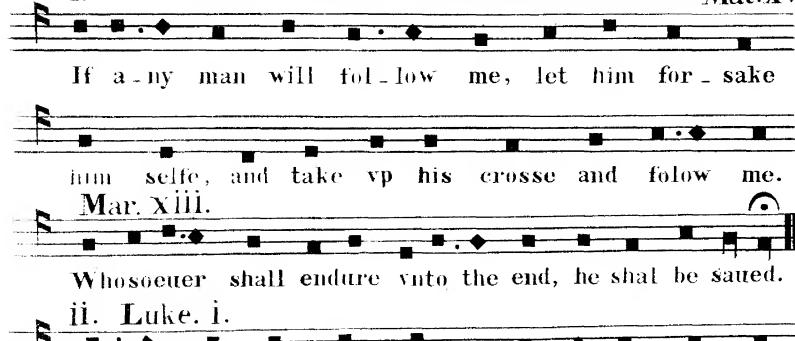
Our father which arte in heauen, ha_low_ed be thy
 name. Thy kyngdome come. Thy wyll be done in
 earth, as it is in heauen. Geue vs this day our
 daylye bread. And forgeue vs our tres-pa_ees, as
 we forgeue them that tres-pace agaynst vs. And
Auns:
 leade vs not in-to temptacion. But de-liuer
Priest:
 vs from euil, Amen. The peace of y^e lord
Auns:
 be alwaye with you. And with thy spi_rit.

AGNUS DEI.

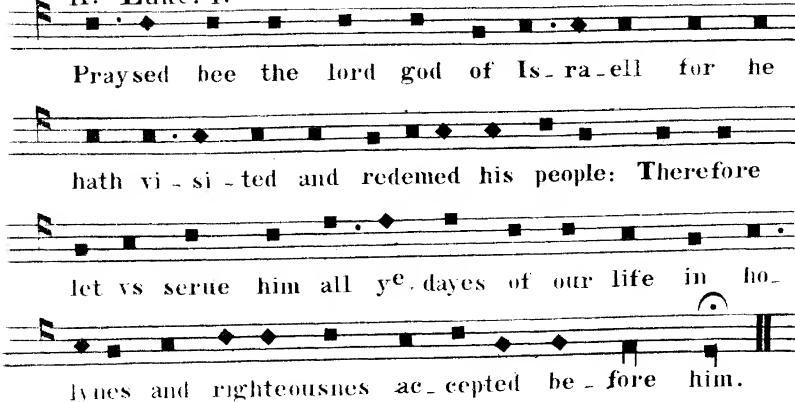
O lambe of god that takest a-way the synnes
 of the world, Haue mer_ey vp_on vs.



i. THE POST COMMUNIONS. Mat.xvi.



ii. Luke. i.



iii.

Luke xii.

Happy are those seruautes whome the lorde when
he commeth shall find wakynge. Be ye ready, for the sonne
of man will come at an houre, when ye thinke not.

iv.

Luke xii.

The seruaunt that knoweth his masters will, and
hath not prepared him selfe, neyther hath done accordyng to his will, shall be beaten with many stripes.

v.

Iohn iiiii.

The houre commeth and now it is, when true worshippers
shall worshipp the father in spirit and trueth.

vi

Iohn v.

Behold thou arte made whole, synne no more,
leaste any worse thinge hap-pen vn- to thee

vii.

John viii.

If ye shall con - ti - nue in my worde, then
are ye my ve - ry dis - ci - ples, and ye shall know
the trueth, and the trueth shall make you free.
John XII.

While ye haue light, beleue on the light, that
ye may be the chil - dren of light.

viii

John xiii.

He that hath my commaundementes and kepeth
theim, the same is he that loueth me. If a - ny man
loue me, he will kepe my word, and my father will
loue him, and we wyll come vnto him, and dwell with him.

ix.

John XV.

If ye shall byde in me, and my worde shall abide in
you, ye shall aske what ye will, and it shall be done to you.

John XV.

Here in is my father glorified, that ye beare muche
fruite, and become my disciples. This is my com-
maundement, that you loue together as I haue loued you.

X.

Rom: viii.

If God be on our side, who can be agaynst vs? which did
not spare his owne sonne, but gave him for vs all.

xi.

Rom: viii.

Who shall lay any thinge to the charge of Godes chosen?
it is God that instifieth, who is he that can condemne.

xii.

Rom: xiii.

The night is pas - sed, and the day is at hand,
let vs therefore cast a - way the dedes of dark-
nes, and put on the ar - mour of light.

xiii.

i Cor. i.

Christ Jesus is made of God, vnto vs wisedome and righte-
 ousnes, and sanctifyng, and redemption, yt (accordyng as
 it is written) he which reioyceth shuld reioyce in the lord.

xiii.

i Cor. iii.

Know ye not that ye are the temple of God, and
 that the spirit of God dwelleth in you? if a ny man
 defile the temple of God, him shall God destroye.

XV.

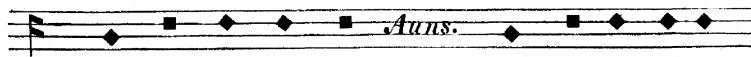
Cor. vi.

Ye are dearly bought, therefore glo-ri-fi God in
 your bodies, and in your spirites, for they belong to God.

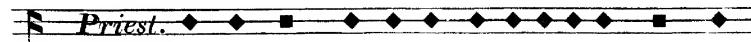
xvi.

Ephe: v.

Be you folowers of God as deare children, and walke in
 loue, euen as Christ loued vs, and gaue him selfe for
 vs an offeryng and a sacrifice of a sweete fauour to God.

Priest.

The lord be with you And with thy spirit,



Let vs pray. Almightye and euerlyng God, we most hertely thanke thee, for that thou hast vouchsafed to feede vs in these holy misteries, with the spirituall foode of the most precious body and bloud of thy sonne, our savyour Jesus Christ, and hast assured vs (duely receiuyng the same) of thy fauour and goodnes toward vs, and that we be very membres, incorporate in thy misteall body, which is the blessed compayne of all faithfull people: and heires through hope of thy euerlastyng kyngdome by the merites of the most precyous death and passion of thy deare Sonne. We therefore most humbly beseche thee, o heauenly father, so to assist vs with thy grace, that we may contynue in that holy feloshipp, and do all such good workes, as thou hast prepared for vs to walk in: Through Jesus Christ oure lord, to whome with the, and the holy

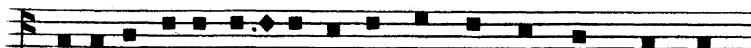


ghost, be all honor and glory. Amen.

The peace of god &c.

F I N I S.

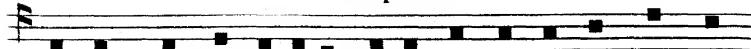
AT THE BURIALL OF THE DEAD.

Respons.

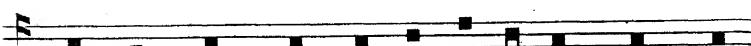
I am the resurrection and the life saith the lorde, he that
 beleueth in me, yea though he were dead, yet shall he liue.



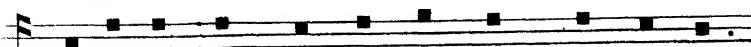
And whosoever lyueth and beleueth in me, shall
 not dye for e - uer. I am the &c.

Respons.

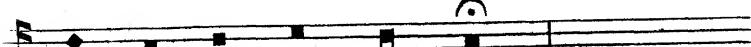
I know that my redemer lyueth, and that I shall rise out
 of the earth in the last day, and shal be couered agayn



with my skynne and shall se God in my fleshe: yea,



and I my selfe shall be - hold him, not with o -



ther but with these same eyes.

Respons.

We brought nothing in to this world, neither may
 we carry any thing out of this world. The lorde
 getteth and the lord taketh away. Euen as it please
 eth the lorde, so commeth things to passe, blessed
 be the name of the Lord. We brought nothing &c.

*While the Corps is made ready
 to be layed into the earth, the
 Clerkes shall syng.*

Man that is borne of a woman hath but a short tyme
 to liue, and is full of miserie: He commeth vp and
 is cutt downe like a floure, he flieth as it were a
 shadow, and neuer con - ty - nu - eth in one state.

Respons.

In the middest of life we be in death, of whom may we
 seek for succor but of the, O lorde, which for our
 synnes iustly art moued: yet O Lord God most ho-ly,
 O Lord most mightie, O ho-ly and most mer-eyfull
 Sauiour, De-ly-uer vs not in to the bitter paynes
 of e-ter-nale death. Thou knowest lord the seerets
 of our hertes, shut not vp thy mer-ey-full eyes
 to oure prayers. *Vers.* But spare vs lorde most
 ho-ly, O God most mightie, O ho-ly and mer-eyfull
 Sauiour, Thou most worthy Judge eternall, suf-fre
 vs not at our last houre for a-ny peynes of death,

to fall from the. Delyuer vs not &c.

I heard a voyee from heauen sai_yng vñ-

to me, write, bles - sed are the dead which

dye in the lord: Euen so saith the spi - rit,

that they rest from their la - bours

Priest.

Let vs praye. We commend in to thy handes of mercy
(most mercyfull father) the soule of this oure brother de-
parted. And his body we commit to the earth, beseechynge
thyne infinite goodnes, to geue vs grace to liue in thy feare
and loue, and to dye in thy fauoure: that when the Judge-
ment shall come which thou hast committed to thy wel-
beloued Sonne, both this our brother and we may be founde
acceptable in thy syght, and receaue that blessing which
thy welbeloued Sonne shall then pronounce to all that
loue and feare the, saying: Come my blessed Children of
my father: receaue the kyngdome prepared for you before
the begynnyng of the worlde: Graunt this mercyfull father for
the honour of Jesu Christe our onely Sauour

me - di - a - tor and aduocate

Auns.

A - men.



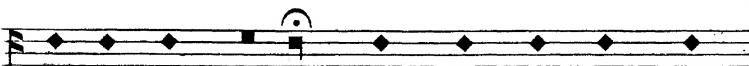
Almighty God, we geue the hertye thankes for thy
veruamnt whome thou hast delivered from miseries of this
wretched world, from the body of death and all temptacion,
and as we trust, hast brought his soule which he committed
in to thy holy hands in to sure consolation and rest:
Grant we beseche the, that at the day of Judgement his
soule and all the soules of thy electe, departed out of this
life, may with vs and we with them, fully receaue thy pro-
mises and be made perfecte all together through the glo-
rious resurrection of thy sonne



Jesus Christ oure lord.

Amen.

The Psalms.



I am well pleased: that the lord hath heard



the voyce of my prayer. That he hath en-

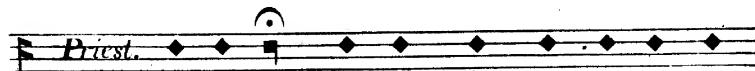


clined his eare vn_to me: there &c.

*And so forth the rest, as they be appoynted
and stande in order.*

After the Lesson.

Lord haue mer - ey vpon vs. Christ haue
 mercy vpon vs. Lorde haue mercy vpon vs.
Priest.
 Oure father which arte in heauen. &c.
Auns.
 And leade vs not in to temptation. But de-
Priest.
 - liuer vs from euil Amen. Entre not (o Lord)
Auns.
 in to Judgement with thy seruaunt. For in thy
Priest.
 sight no lyuyng creature shal be instified.
Auns.
 From the gates of hell. Deliuer their soules
Priest.
 O Lord. I beleue to se the goodnes of the
Auns. **Priest.**
 lord. In the land of the lyuyng. O lorde
Auns.
 graciously heare my prayer And let my erye come vnto the.

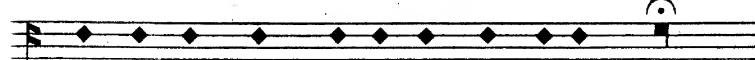


Let vs pray. O Lorde with whome do lyue the
spirite of them that be dead: and in whome the soules of
them that be elected, after they be deliuered from the bur-
then of the fleshe &c. Auns.

A - men.

AT THE COMMUNION WHEN
THERE IS A BURIALL.

The Introite.



Like as the harte de-sireth the water brookes:



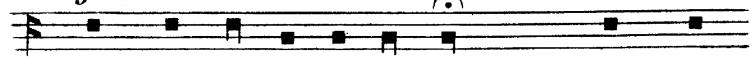
so longeth my soule af-ter the, O God.



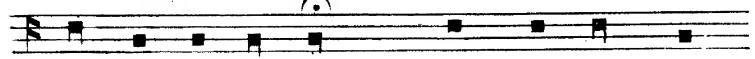
My soule is a thirst for God, yea eu-en &c

ijj

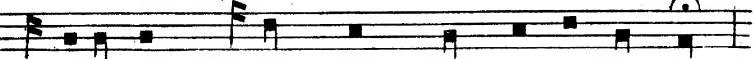
KYRIE.



Lord haue mer-ey vp - on vs. ijj Christ haue

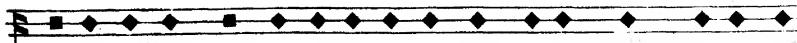


mer-ey vp - on vs. ijj Lord haue mer - ey

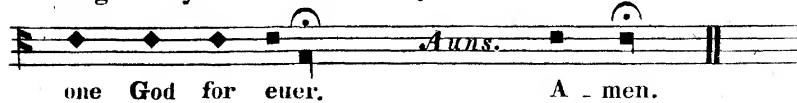


vp on vs. ijj Lord haue mer - ey vp - on vs.

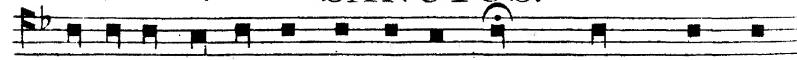
THE COLLECT.



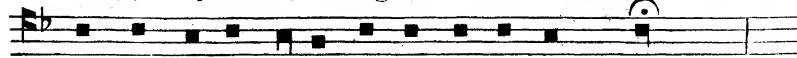
O mercyfull God the father of our lord Jesus Christ; who is the resurrection and the life: In whome whosoeuer beleueth shall lyue though he dye: and whosoeuer lyueth &c.



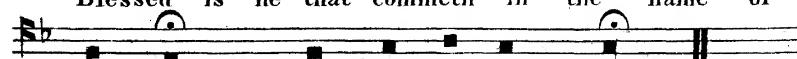
SANCTUS.



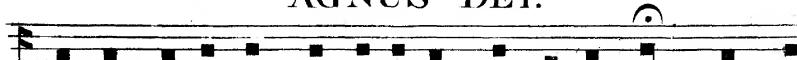
Holly, Holly, Holly, lord god of hostes, Heaten and earth



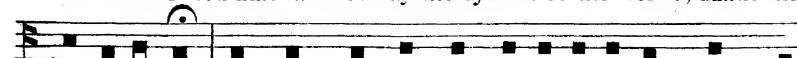
Blessed is he that commeth in the name of



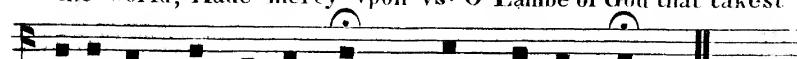
AGNUS DEI.



O Lambe of God that takest away the synnes of the world, Haue mer



the world, Haue mercy vpon vs. O Lambe of God that takest



JOHN MERBECKE.

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1550.

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